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himself into a machine to propagate sentiments which his heart condemns.

In the latter part of your last Magazine, I find another letter signed "An Observer." I suppose he is the same correspondent, for a similar claim to impartiality without deserving it, runs through his account of the late melancholy affair at Killeel. He states that the Catholics were supposed to be organized; but omits to state that the Orange yeomen were also banded in an illegal association. He, or his informant, says nothing of the subsequent proceedings of the next day. Is this the impartiality of a correct relater of facts? Suppression is often as much opposed to the interests of truth, as direct falsification. In giving evidence, it is as important to tell the whole truth, as to declare nothing but the truth.

Observer "wishes to see the press emancipated from every degree of corrupt influence, let it arise from what quarter it may." He desires good principles in the conductors of the press, and adds, that "the dogmas of a party should be no guide to an editor; his mind should be free to commend what is good, and to reprobate what is bad." We agree in general principles, but I totally differ from him in the application of them. He wishes to confound moderation with a secret bias to one side. This destroys his claim to impartiality, which, when strictly analyzed, if he will pardon an intentional bull, will be found to be all on one side.

STRAIGHT FORWARD.

For the Belfast Monthly Magazine,

THIS is a new era for affording instruction to the poorer classes

of society. I rejoice in it, provided this useful direction of public opinion is lasting, and does not like other fashions of the day, pass away without leaving many useful traces behind. I sometimes fear that some new whim will seize the ever changing and unsettled popular mind, and that many who have warmly entered for a time on the business, will grow tired, and being disappointed in their enthusiastic views on the subject, will proportionably cool, and from overheated zeal, will sink into indifference and disgust, because all their eager visions of immediate advantages have not been realised. The work of instruction must necessarily be slow, and perseverance long continued, can only be rationally expected to be crowned with success. The experienced farmer carefully awaits the due season between the sowing of the seed, and the reaping of the harvest, and does not foolishly anticipate the course of the seasons. Although as much good may not immediately appear from instructing the poor as some may have expected, yet still important benefits have arisen from the exertions which have been made. My aim is not to discourage, but to incite to steady perseverance.

But with all my zeal in the cause of instruction, I occasionally espy defects in some very benevolent plans to promote it. I perceive in some publications intended as reading books for this class of society, the introduction of puerile thoughts, and a slang language not well calculated to improve. In a book of this kind with which I lately met, I found a sentiment put into the mouth of one of the speakers as a proverbial incitement to industry, and a weak attempt to shew the powers we possess of accumulation, that we have only one mouth to

consume, and two hands to provide. What instruction can readers receive from this irrational and unphilosophical conceit? I prefer to see the ignorant brought to the level of comprehending instruction, rather by raising their minds to rational views, than by debasing language with a supposed adaptation to their ignorance. I would not therefore encourage them in the use of their imperfect manner of expressing themselves, by adopting their vulgarisms and peculiar expressions, which besides are only after all understood in certain districts, but rather desire to lead them by a simple perspicuous style, to form correct ideas in correct language, at the same time teaching them to think, and to speak with some degree of correctness, and in a language generally understood by all. The cant phrases of popular use differ in various districts. The Scotchisms of the North, and the Irishisms of the South are not mutually understood in the different districts. I am in the habit of occasionally conversing much with the lower classes of society, and I do not find it necessary, in order to make myself understood, to speak to them in their own phraseology. They understand plain words plainly spoken. It would be ridiculous to address them in high flown figurative language, but at the same time it appears to me to be absurd and unnecessary to debase language to gain their attention. Instruction ought to be always conveyed in terms remote from the extremes of pedantry and vulgarity. I do not make these observations in a carping disposition, unreasonably to find fault with the well intended and laudable exertions of those who write books to facilitate the instruction of the poor, but merely to

point out the errors of a bad taste, which appears to me to be likely to render less serviceable the commendable and philanthropic labours of such writers

A FRIEND TO INSTRUCTION.

For the Belfast Monthly Magazine.

IT is somewhat mortifying to the cautious experimental philosopher, who examines his ground and measures every step in his pursuit of science, to observe that the men who boldly soar in the regions of enthusiasm, should attract the attention and admiration of the multitude, while he is left almost solitary with his facts and inductions! It is humiliating that, after such incessant pains have been taken to free the mind from superstition with all its horrors, to dispel charms, annihilate evil demons, exorcise *exorcists*, and break the conjuror's wand, that the warm imaginations of a few adventurers, should be able so speedily to recall them; and thus expose the present age, that boasts of its superior light and knowledge, to be again overrun with legions of fancied beings, and fancied powers! Shall the *ignis-fatuus* of a swampy ground, be always preferred to the riches of assiduous cultivation?

These reflections naturally present themselves whenever the subjects of Animal Magnetism, Metallic Tractors, and various other impositions of a similar nature, are presented to the mind. At no very distant period of time, these delusions of fancy engrossed the attention of the learned and unlearned, gentle and simple, in different parts of Europe.

One of the most dazzling and